



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FIRST SUNDAY AFTER CHRISTMAS

December 28, 2025

9:00 AM





#### LAND ACKNOWLEDGMENT & WELCOME

*Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.*

#### QUESTIONS?

*Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on level 5 of Cathedral House, accessible by elevator or southwest stairwell.*

#### NEW TO SAINT MARK'S?

*Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit [saintmarks.org/newcomers](http://saintmarks.org/newcomers) or connect with one of the clergy.*

#### ABOUT THE LITURGY

*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.*

## THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

**PRELUDE**     *La Nativité*

Jean Langlais

#### LAND ACKNOWLEDGMENT

As a gathered community, we join together in praising God in song.

*All stand, as able.*

**HYMN 93** *Angels, from the realms of glory* ♦ *The Hymnal 1982*

*Regent Square*

**OPENING ACCLAMATION**

*Enriching Our Worship 1, p. 50*

*Presider* Blessed be the one, holy, and living God.

*Assembly* **Glory to God for ever and ever.**

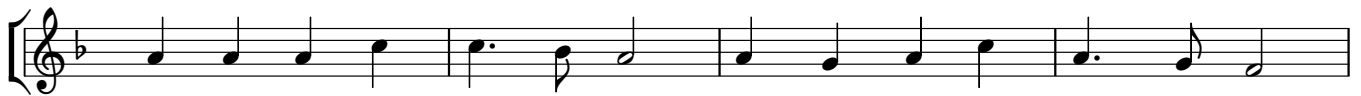
**COLLECT FOR PURITY**

*Presider* **A**Lmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

*All* **Amen.**

**SONG OF PRAISE** *Angels we have heard on high* (verses 1 & 4)

*Gloria*



1. An - gels we have heard on high, sing - ing sweet - ly through the night,  
4. See him in a man - ger laid whom the an - gels praise a - bove;



and the moun - tains in re - ply e - cho - ing their brave de-light.  
Ma - ry, Jo - seph, lend your aid, while we raise our hearts in love.

*Refrain*



Glo - - - - - ri - a in ex - cel - sis De - o!



Glo - - - - - ri - a in ex - cel - sis De - o!

The collect is the prayer designated for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

**COLLECT OF THE DAY** *First Sunday after Christmas Day*

*The Book of Common Prayer (1979), p. 213*

*Presider* God be with you.

**Assembly** **And also with you.**

*Presider* Let us pray.

**A**Lmighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

**All** **Amen.**

*Please be seated for the readings.*

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God’s historical covenant with the People of God.

**READING** *Isaiah 61:10-62:3*

**I**WILL greatly rejoice in the Lord,  
my whole being shall exult in my God;  
for he has clothed me with the garments of salvation,  
he has covered me with the robe of righteousness,  
as a bridegroom decks himself with a garland,  
and as a bride adorns herself with her jewels.  
For as the earth brings forth its shoots,  
and as a garden causes what is sown in it to spring up,  
so the Lord God will cause righteousness and praise  
to spring up before all the nations.  
For Zion’s sake I will not keep silent,  
and for Jerusalem’s sake I will not rest,  
until her vindication shines out like the dawn,  
and her salvation like a burning torch.  
The nations shall see your vindication,  
and all the kings your glory;  
and you shall be called by a new name  
that the mouth of the Lord will give.  
You shall be a crown of beauty in the hand of the Lord,  
and a royal diadem in the hand of your God.

*Reader* Hear what the Spirit is saying to God’s people.

**Assembly** **Thanks be to God.**

The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**      *Psalm 147:13-21 ♦ St. Helena Psalter*

Plainsong Tone VIII.1

*The cantor introduces the Antiphon, all repeat. The cantor chants the verses, all repeat the Antiphon as indicated.*



*Laudate Dominum*

**J**ERUSALEM will worship you, O God, \*  
and Zion will praise your name.

For you have strengthened the bars of our gates \*  
and have blest our children within us. **ANTIPHON**

You have established peace on our borders \*  
and satisfied us with the finest wheat.

You send out your command to the earth, \*  
and your word runs very swiftly. **ANTIPHON**

You give snow like wool \*  
and scatter hoarfrost like ashes.

You scatter your hail like bread-crumbs; \*  
who can stand against your cold?

You send forth your word and melt them; \*  
you blow with your wind and the waters flow. **ANTIPHON**

You declare your word to Jacob, \*  
your statutes and your judgments to Israel.

You have not done so to any other nation; \*  
to them you have not revealed your judgments. Alleluia! **ANTIPHON**

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

**READING** *Galatians 3:23-25; 4:4-7*

**N**ow before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian.

But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

*Reader* Hear what the Spirit is saying to God's people.

*Assembly* **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means "good news"—specifically the "good news of Jesus Christ."

*All stand, as able.*

*Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed. Children ages 3-8 are then invited to Children's Chapel in Thomsen Chapel. They will return at the Peace. Parents are welcome to join their children.*

**SEQUENCE HYMN** *Of the Father's love begotten* (verses 1 & 3)

*Divinum mysterium*



1. Of the Fa - ther's love be - got - ten, ere the worlds be - gan\_ to be,  
3. Let the heights of heav'n a - dore\_ him; an - gel hosts, his prais - es sing;



he is Al - pha and O - me - ga, he the source, the end - ing he,  
pow'rs, do - min - ions, bow be - fore him, and ex - tol our God and King;



of the things that are, that have\_\_\_\_\_been, and that fu - ture years shall see,  
let no tongue on earth be si - - lent, ev - 'ry voice in con - cert ring,



ev - er - more and ev - er - more!\_\_\_\_  
ev - er - more and ev - er - more!\_\_\_\_

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus's words and actions.

**THE HOLY GOSPEL** *John 1:1-18*

*Deacon* The Holy Gospel of our Lord Jesus Christ according to John.  
*Assembly* **Glory to you, Lord Christ.**

**I**N THE beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

*Deacon* The Gospel of the Lord.  
*Assembly* **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

**HOMILY**

The Reverend Alison Leary

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

**THE NICENE CREED**

*Authorized for use by the 1997 General Convention*

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father,  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

**PRAYERS OF THE PEOPLE** *After each petition:*

*Intercessor* God, in your mercy,  
*Assembly* **hear our prayer.**

*The Presider concludes the prayers with a collect. All respond: Amen.*

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

**THE PEACE**

*Presider* The peace of the Lord be always with you.  
*Assembly* **And also with you.**

*All greet one another in the name of the Lord.*



# THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

## OFFERTORY

*An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may to place their offering in baskets as they are passed through through the rows.*

Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



## SOLO

Come unto Him, from *Messiah*

Words: Matthew 11:28-29

Music: G. F. Handel

Come unto Him, all ye that labor.  
Come unto Him, ye that are heavy laden, and He will give you rest.  
Take His yoke upon you, and learn of Him, for He is meek and lowly of heart,  
and ye shall find rest unto your souls.

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning “Lift up your hearts.”

*All stand, as able.*

**THE GREAT THANKSGIVING** *Eucharistic Prayer 2*

*Enriching Our Worship 1, p. 60*

*Presider* The Lord be with you.

*Assembly* **And also with you.**

*Presider* Lift up your hearts.

*Assembly* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*Assembly* **It is right to give God thanks and praise.**

*Presider* We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

**SANCTUS & BENEDICTUS**

Mathias

*Organ:*

*Everyone:*

Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,  
 heav'n and earth are full of your glo-ry. Ho san na in the high-est.  
 Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

*Presider* Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with Mary, Mark, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

**All AMEN.**

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

### THE LORD'S PRAYER

*All* Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

*In silence, the Presider breaks the consecrated bread.*

### THE BREAKING OF THE BREAD *What feast of love*

*Greensleeves*



1. What feast of love\_\_ is of - fered here,\_\_ what ban - quet come\_\_ from heav - en?  
2. What light of truth\_\_ is of - fered here,\_\_ what cov - e - nant\_\_ from heav - en?



what food of ev - er - last - ing life,\_\_ what gra - cious gift\_\_ is giv - en?  
what hope of ev - er - last - ing life,\_\_ what won - drous word\_\_ is giv - en?



This, this\_\_ is Christ the King,\_\_ the bread come down\_\_ from heav - en.  
This, this\_\_ is Christ the King,\_\_ the sun come down\_\_ from heav - en.



Oh taste\_\_ and see and sing!\_\_ How sweet\_\_ the man - na giv - en!  
Oh taste\_\_ and hear and sing!\_\_ The Word\_\_ of God\_\_ is giv - en!

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God.

*All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.*

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.*

*Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.*

**SOLO** *Balulalow*

Words: Anonymous 16<sup>th</sup>-17<sup>th</sup> century English  
Music: Peter Warlock

O my deir hert, young Jesus sweet,  
Prepare thy credil in my spreit,  
And I sall rock thee in my hert  
And never mair from thee depart.

But I sall praise thee ever moir  
With sangis sweet unto thy gloir:  
The knees of my hert sall I bow,  
And sing that richt Balulalow.

**HYMN 112** *In the bleak midwinter* ♦ *The Hymnal 1982*

*Cranham*

*After singing the hymn, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.*

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

*All stand, as able.*

## SENDING OF EUCHARISTIC VISITORS

*Presider* One body are we.

**Assembly** For, though many, we share one bread and one cup.

*Deacon* Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

**POSTCOMMUNION PRAYER**

*Enriching Our Worship 1, p. 69*

*Presider* God of abundance,

*All*    **you have fed us  
with the bread of life and cup of salvation;  
you have united us  
with Christ and one another;  
and you have made us one  
with all your people in heaven and on earth.**

**Now send us forth in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior. Amen.**

**BLESSING**    *The Presider asks God's blessing on the assembly. All respond: **Amen.***

**HYMN 107**    *Good Christian friends, rejoice! ♦ The Hymnal 1982*

*In dulci jubilo*

**DISMISSAL**    *The Deacon dismisses the assembly; all respond: **Thanks be to God.***

**VOLUNTARY**    *Noël XII, Grand Jeu et Duo*

Louis-Claude Daquin

(French Christmas folk melody with variations for the loudest stops of the organ as well as in duets with some quieter solo stops of the organ)

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Adam Conley

## **DEACON & PREACHER**

The Rev. Alison Leary

## **ASSISTING LAY MINISTER**

Karen Petersen

## **EUCCHARISTIC MINISTERS**

The Rev. Mary Petty Anderson, Maris Olsen,  
The Rev. Canon Dr. Marda Steedman Sanborn, The Rev. Canon Edie Weller

## **ACOLYTE**

Alexander Snow

## **GREETER**

Carolyn Blount

## **USHERS**

Liz Shea, Rick Wyckoff

## **OBLATION BEARERS**

TBD

## **LAND ACKNOWLEDGMENT**

Pamela Bradburnt

## **LECTORS**

Norm Harris, Eliza Davidson

## **INTERCESSOR**

Kristen Austin

## **SOUND BOARD**

Michael Perera

## **FLOWER MINISTRY**

Judy Andrews

Karen Ann Chalupnik

Eliza Davidson

Beatrice Roemheld-Hamm

Kathryn Schipper

Carolyn Shaw

Kathy Sodergren

Elizabeth Ward

Donna Way

## **MUSICIANS**

Emily Riesser, *soprano and cantor*

John Stuntebeck, *organist*